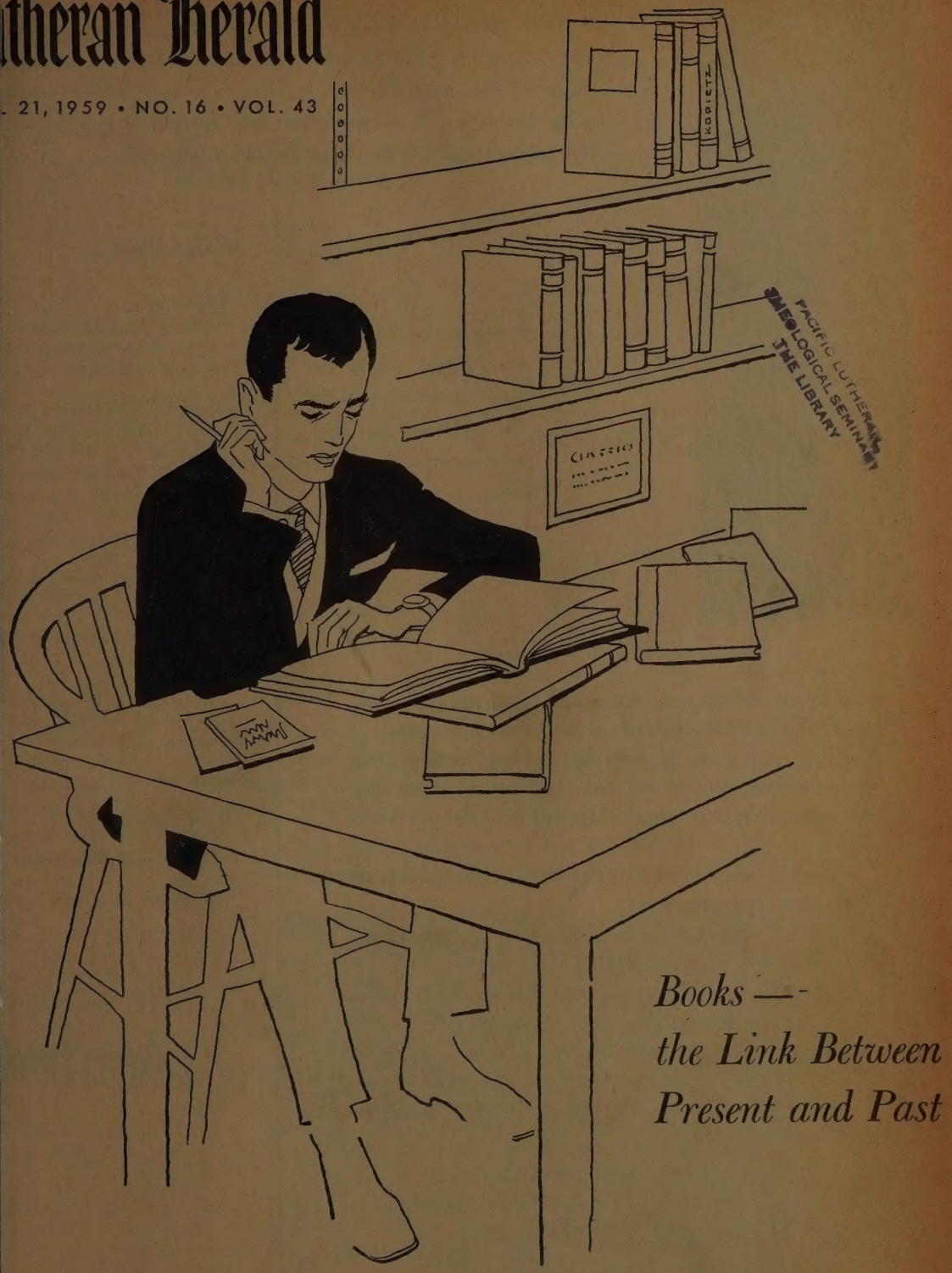
ıtheran Herald

. 21, 1959 • NO. 16 • VOL. 43



Books — the Link Between Present and Past

Issue: SPRING BOOK SECTION · LINGUISTIC LUTHER

"Wake Up and Read!" is the theme of National Library Week, April 12-18, 1959. The objective—"a better-read, better-informed America." This week has been set aside to remind us that reading is the key to a rich, vigorous, and free intellectual and cultural life. Limited horizons are dangerous to a free people. . . .

In our Spring Book Section (pages 8-11), we make some suggestions for additions to your own or your church library.

Who can estimate the value of a good library rightly used? Here we learn that words can be the ambassadors of the soul, messengers of meaning, and the credentials of sincerity. Kipling aptly said that words "may become alive and walk up and down in the hearts of the hearers," (readers).

Literature enables us to transcend our limitations of time, place, and personality.

Literature opens our minds and hearts to the experiences and ideas of great men and great ages and races.

Make the most of the library. In it you will find the best that has been thought, felt, and said in all ages. Browse around in it; look into its books; read a bit here and there. Range widely, then take out the books that speak to you, stir you, and inspire you. The value of reading cannot be overestimated.

by Dr. H. W. Tiffany in
The Church Library Bulletin,
March, 1959

In this issue...

Linguistic Luther
With 778 students studying fore languages, Luther College, Decor Ia. is a virtual modern "Babel."

Languages and the Lutheran Church
Dr. Tillmanns, professor of mode languages at Wartburg Colle Waverly, Ia. polls leaders of t Lutheran Church on the place language study.

New Books for Spring
Seven reviewers survey the new boo just off the presses this season.

Karl A. Olsson: To Make Excuses

Editorials
The privacy of the confessional a an attempt to legalize horse-raci betting are discussed.

Correspondence

For the Family Altar

The Church in Today's World

Washington News Notes

Within the ELC

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Lutheran Herald

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Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minn., Randolph E. Haugan, General Manager: Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $3.00. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minn., under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

inguistic Luther

"The atom-haunted world grows smaller. As it does, the foreign voices grow louder, more distinct, more urgent." These words of William P. Parker, member of UNESCO, remind us of the importance of foreign languages in our college curriculums. . . .

guest on the campus of Luther College were to own and listen to all of the classroom recitations into a speaker, he would declare that he was ing to a modern "Babel."

would hear the labored pronunciations of Greek, Spanish, German, French, and Norwegian. For that speaker would come the voices of 778 students ing in a total of 118 different foreign language es.

he were to pick up *College Chips* he would read an rial stating that "foreign language study is bene- to any student, especially in the liberal arts cur- um." If he were to tune in on the Luther College station he would hear a student panel discussion "Why Study a Foreign Language?" If he were to ce at the college library bulletin boards he would eatured displays in observance of National Foreign guage Week.

r since Luther's first president, Laur. Larsen, ht Hebrew in Norwegian from a German textbook st one hundred years ago, the study of foreign uages and literature has been an integral part of curriculum at Luther College.

his emphasis on the study of foreign language re- ly received national impetus when President Eisenhower proclaimed a "National Foreign Language Week" in February with the theme, "Language—the Key to Brotherhood, the One Door to Tomorrow." Congress added further impetus when in its National Defense Education Act it required that special consideration in the loan program be given to students who showed superior scholarship in modern foreign languages.

A growing awareness of the importance of language in a shrinking world has been heightened by the warnings of many of our leading educators throughout the nation. Language research centers are being established to enable teachers to improve their skills and understanding of the languages. Studies and recommendations are causing secondary school administrators to re-evaluate their language progress.

All of this is for a reason. According to Samuel M. Brownell, former U.S. Commissioner of Education, "We are in a period of history when America's role—even her survival—depends on American knowledge and understanding of people everywhere, knowledge of their native tongues and understanding of their ways. . . . We may be on the threshold of a renaissance of language teaching and language learning."

Dr. James Conant states in his most recent report:

A panel of Luther students from the language methods courses prepare a radio broadcast for the college station on the subject "Why Study a Language." Present are a moderator and one representative from each of the modern languages, French, German, Spanish and Norwegian, and one from the classical department, Latin and Greek.

Left to right: Mary E. Thomley, Carol Anderson, Donald R. Olsen, John Christianson, Janice Egeberg, and Norma Rigel.

"The grim competition with the Soviet Union in newly developed countries turns quite as much on an adequate supply of competent linguists as on our ability to send competent engineers and businessmen to these nations." He further states: "It is hardly necessary to argue the importance of a foreign language in a world which has been so constricted by the invention of the airplane."

Long before the advent of the airplane, however, the founders of Luther College recognized the practical value and the broadening influence of language study. Latin, Greek, Hebrew, French, German, and Norwegian were taught. Except for Hebrew, these languages plus Spanish are offered today.

To qualify for a bachelor of arts degree, every Luther student must complete two years of a foreign language or its equivalent. Students having four units of a language from high school satisfy the requirement. It is found, however, that many of these will take advanced courses on the college level. Students having two or three units from one language must take the second-year course in the same language or four semester courses in another. Anyone presenting less than two units of one language from high school must take two years in one language.

Foreign language study and its ramifications are not confined to the classroom. Language clubs enhance the program. The annual foreign film classics series brings to the campus the best in cinema art from countries throughout the world.

Luther's language teachers, who have all, with one exception, studied and lived abroad, are teaching students who as graduates will have many opportunities to use any acquired language skills in their vocations or leisure activities, particularly in travel.

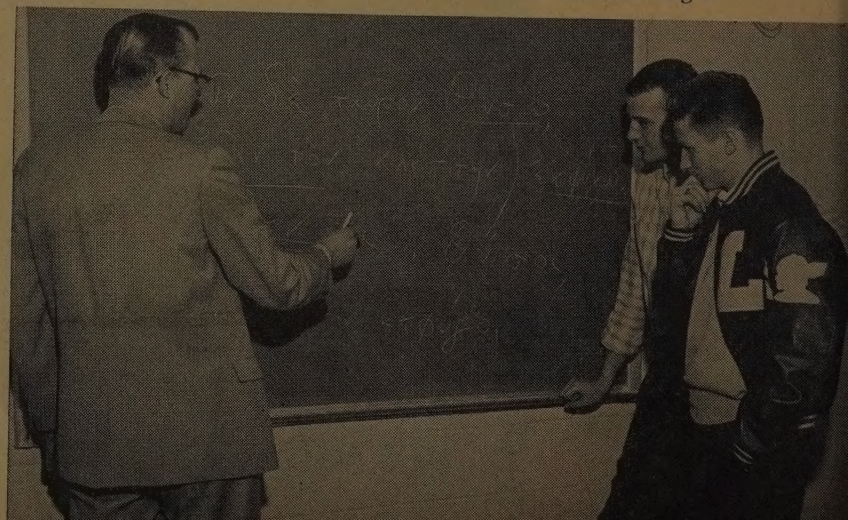
Cognizant of the contribution language study could and should make to a liberal arts education, the teachers meet regularly to share ideas and to discuss such topics as the cultural objectives in foreign language teaching, the new emphases in the field of foreign languages, and common problems in the difficult "third semeste every language.

A world literature course, taught for the first this year by a staff rather than by one person, interdisciplinary experiment of the English and fo language departments. With a member of the Er department co-ordinating the program, the liter of a specific country is being taught by a person teaches the language of that country. The end should be an enriched course with the several in tors bringing to the classroom varied background periences, and interpretations.

That we might be, as Brownell states, ". . . or threshold of a language teaching renaissance" i coming evident in the number of language vaca that come to the Luther College Placement Bu daily.

The Alumni Office files list many Luther grad who are engaged in the teaching of languages in schools, colleges and universities. Other graduates finding their knowledge of languages helpful in fo service. The host of Luther graduates who have go for graduate study in both American and Euro universities have found their language background helpful. And since its foundation the college has ha one of its chief concerns, its obligation and resp bility to serve the church in a vital way by giving fective preparation in the languages, especially G and Latin, Norwegian and German, to more than thousand of the church's future pastors who have pared for the study of theology at Luther College.

". . . The atom-haunted world grows smaller. it does so, the foreign voices grow louder, more dist more urgent." With these words of William R. Par member of UNESCO, our colleges are reminded of importance of foreign language study in their cur lums. With its long traditional emphasis on such st Luther College continues to tune its students m more distinctly and urgently to those words which written and spoken in "another tongue."



A Greek instructor gives pre-theological students additional explanation following a class period. Left to right: John Helms, instructor; students, Donald Olsen and John Christianson.

shrinking world, more and more
ple are becoming concerned about

Languages and the Lutheran Church

By Walter G. Tillmanns

ing under the trees in the north woods of Minne-
last summer, Howard Hong, professor of philoso-
at St. Olaf College and now in Denmark, penned
ollowing complaint: "I am sitting here in the woods
during each day I spend a few hours at some trans-
g from Danish in preparation for a period of study
Denmark. Both my wife and I could have learned
wegian (and thus Danish) at home if we had not
provincial second generation immigrants. This
ude has dropped away now. I believe we have spent
od long time . . . trying to remedy a deep deficiency
h we should have taken care of at home, in grade
high school and in college (although we had two
s in college). . . ."

had written to Dr. Hong and other Lutheran lead-
in response to a request by the associate editor of
HERAN HERALD to write an article "on the subject
anguage study in public schools." He wanted to
w whether "in this day, when National and World
ncils of Churches and the Lutheran World Federa-
are playing a larger part in our church life, we
ht to train many of our people to be able to con-
e and communicate with Lutherans and other
istians in other parts of the world."

had never thought of this angle of what G. K.
denfield of the *Associated Press* calls "the boom in
guages that borders on a revolution." There was no
stion in my mind that the study of foreign languages
America had become a pressing problem. When Mr.
denfield in a recent article which appeared on the
orial pages of hundreds of American newspapers
ed that "by all odds, the United States is the most
kward of all civilized nations in the use of foreign
guages" he was not repeating a statement from the
torial page of *Pravda,* but stating a fact that is of
l concern to government and business leaders in all
ts of this country.

The U.S. National Commission for UNESCO, under
sponsorship of our Department of State, has held
zens of citizen consultations throughout the nation
order to find a remedy from this sad plight. Our
vernment is handicapped because it cannot sell Amer-
ica. The Russians are better equipped to talk shop. Our business interests suffer correspondingly throughout the world.

But the worst part of all is the fact that we are the greatest exporters of potential good will ambassadors, who often turn into ambassadors of ill will because they cannot communicate. They might just as well have come from the moon or from Mars. I am speaking of our three-million-plus annual pilgrims who are treading the highways and byways of Europe and other continents and return with no other comments than "All Germans drink beer." "All Norwegians hate the Swedes." "All French houses are without plumbing."

Dangerous Generalizations

We Americans are great generalizers, even when we speak our own language. At the San Antonio convention of the American Lutheran Church Dr. Paul C. Empie, executive director of the National Lutheran Council, stated that many people think "all ULCA pastors are Masons, all ALC pastors are beer drinkers, all ELC pastors are pietists, all Missouri pastors are . . . , etc."

This holds doubly true when it comes to establishing contact with foreign countries. A man whose vocabulary is limited to "Fräulein" or "Skol" is not likely to be an ambassador of good will. People jabbering in a foreign tongue sound twice as noisy as native speakers. Their very gestures and side glances are under watchful suspicion by the natives, who, after all, have the same pride in their country and its institutions as we have in ours.

Yet it is a fact that America, the leading nation of the world, is not able to talk to others on their own level because we have been woefully negligent—other nations call it indifferent—in learning the languages of others. There is no other civilized nation where only two years of elective foreign language study is offered in high school. Most nations require from five to ten years of foreign language study. In many countries several languages are taught. In most countries language training reaches down into the elementary grades. Yet, here

in America only two years of elective language study are offered. Even worse, in most states only a minority of high schools offer this sprinkling of language training. The strongly Lutheran states of North and South Dakota are at the very bottom of the list: Only 4.4% of the high schools of North Dakota and 7.6% of the high schools of South Dakota offer any foreign language for even one year in their curricula. Iowa is next to the bottom with 8.3%. Then comes Nebraska with 9.9% and so up the ladder until we get to Minnesota with 22.9% of the high schools offering a second modern language.

But now, whether due to Sputnik or not, Mr. Hodenfield asserts that "a boom in languages that borders on a revolution appears to be sweeping the nation." Last year a second modern language was being taught in at least 2,022 public elementary schools and numerous private and parochial schools, involving altogether nearly a half million children. Most of these classes were not taught by classroom teachers, but by resource people from the community. The philosophy has been that small children are the best linguists and that the conversational method should be taught. In most communities there are some trained native speakers who could do this work.

Hyphenated Americans

Where does the Lutheran Church come into the picture? As Dr. Hong stated, most of us are "second generation (or third or fourth generation) immigrants." Most of us have a language background. We have inherited Luther's and the other reformers' great respect for languages, we have cultivated the study of languages for our work in the world-wide mission field of the Church, but when we came to America something happened. The "Language Question" not only split the Norwegians from the Swedes and the Germans from the "Americans"; it also retarded the progress of our Church when there was the greatest missionary opportunity, during the fifty years before the First World War. Add to this the animosity against "hyphenated" Americans, strongly supported by Teddy Roosevelt and other well-meaning, but mistaken, 100%-ers of the early years of our century, the effects of two world wars, the squabbles between Lutherans of different national backgrounds in Minneapolis and elsewhere, and you have the reason for our unpreparedness.

Hundreds of thousands of Lutherans travel to Europe every year. How many of them make an honest effort to communicate with fellow Lutherans? Twenty years ago Europeans did not even know whether their American visitors were Christians or not. The Second W War, CARE, and Lutheran World Relief have cha all this. While twenty years ago Europeans used to "All Americans are chewing gum," they now say: Americans are chewing gum, even in church." Thu efforts to communicate and to tell them the story o country and of our Church has not been signally cessful.

In these conditions it is encouraging to note that theran leaders of America are agreed on the nee more languages for Lutherans. The old inferiority plex has dropped away. When I received the as ment to write this article I wrote to a number of lea of our Church. I was curious to find out for my and at the same time somewhat afraid that they w reply negatively. But quite the contrary took p Here are some of the replies which I received.

Writing from Hamburg, Germany, where he attending a meeting, Dr. Fredrik A. Schiotz, presi of The Evangelical Lutheran Church, pointed out "the day when any one nation can live to itself is p He emphasized the fact that the small nations of Eu have led others in language study and that the educ persons speaks several languages in addition to his c "That has come to pass because each of the sm nations is not sufficient to itself but must live in its own life in the learning, culture, and comme activity of the larger nations." He added: "That w is true for the nations is doubly true for the Chu Thus far American pastors have limited language st to classical languages largely. Now the relations betw Churches at the international level require more guage study. . . . If there is to be fruitful confronta in theology, German, and, if possible, a Scandina language are essential."

He was seconded in this opinion by Dr. Sid Rand, executive director of the ELC's Department Christian Education. Dr. Rand wrote: "I believe

CONCORDIA THIRD

Among Minnesota's private colleges, Concordia of Moorhead, Minn., ranks third in the number of students studying foreign languages, a nation-wide survey has revealed.

Concordia, with an enrollment of 563 language students, is topped only by Carleton with 710 and Macalester with 698, a survey by the textbook firm of Appleton-Century-Crofts shows.

Languages taught at Concordia include French, German, Spanish, Norwegian, Russian, Latin, and Greek. The Russian language course, instituted this year, makes Concordia one of 229 colleges and universities in the nation to offer the new course.

sis upon the shrinking world in which we live going to result in more and more interest in the of foreign languages."

n Geneva, Switzerland, Dr. Carl E. Lund-Quist, ive secretary of the Lutheran World Federation, is observation that "the lack of knowledge of a ge and the necessity for translation always puts ain wall between full and free communication. the LWF we have been rather insistent that in ork three languages are quite important to reach ajor elements that constitute the Lutheran family. are German, English, and one of the Scandinavian ages." The tendency of Americans to be mono- l, he stated, "has handicapped large sections of stantism in meeting up with Anglo-Saxons who nate international meetings."

At Least Three Languages

order to provide leadership and to bear an ef- e witness, Americans in general and Lutherans in cular must be equipped to communicate their views to evaluate the positions of others. Here we Lu- ns have a distinct advantage, since we can learn an or one of the three Scandinavian languages ly we are willing to do so. "Most European lead- Dr. Paul C. Empie, executive director of the Na- l Lutheran Council, wrote, "come to their tasks a speaking knowledge of at least two languages ddition to their mother tongues. . . . The typical rican attitude, while probably not deliberate or in- onal, is to assume that since America has the best verything it is up to leaders of other countries ng to us for one thing or another to learn the uage and sell themselves as best they can. The ght that we may have something to learn . . . s somewhat remote from reality. Actually, of se, there has been no time in our history when United States has needed so much understanding ther nations and insight into their viewpoints."

n the day after his return from Europe, where he presided over important meetings of the World ncil of Churches and of the Lutheran World Fed- ion, Dr. Franklin C. Fry, president of The United heran Church in America, dictated the following ds: "Anyone who has just returned, as I have, from iding over international meetings in which three guages (English, German, French) were freely used not help being impressed with the usefulness of lan- ge training."

nd Dr. Henry F. Schuh, president of the American heran Church, made the following statement on the importance of foreign languages in the Lutheran Church: "The more I become conversant with the affairs of the LWF the more I am convinced that a man with knowledge of only one language would be quite helpless in any of the council's discussions. . . . Unless a man is able to understand a fellow council member in his native tongue he is bound to miss the meaning only a native language can express." Summing up his opinion Dr. Schuh wrote: "It seems to me that any man who wants to participate in the councils of the Lutheran Church in this day and age must be at least bi-lingual, if not tri-lingual."

This emphasis on the study of foreign languages is not something limited to the Churches of the National Lutheran Council or the Lutheran World Federation. Dr. John W. Behnken, president of the Lutheran Church—Missouri Synod, stated that "without a doubt not only the languages in which the Scriptures were written nor only the language with which the early church fathers operated, but also modern languages are of great importance."

Speaking for the Board of Higher Education of the Missouri Synod, Roy V. Blumhorst added the following observation: "Especially in our modern age of travel and communication, it seems absolutely essential that a man learn to communicate in some language other than his own. This, of course, has much to do with a Church that attempts to be not merely a provincial organization, but a world-wide outreach. Thus a study of foreign languages should be a basic feature not only of the church worker's equipment, but even of his attitude." Yes, languages teach an attitude, and that is the most important part of our responsibility.

In all these statements, it seems, Lutheran leaders of America are united in rejecting monolingual provincialism and in their concern for the world-wide responsibility of our Church. Leadership and effective witness —these are the key words, for the individual church member as well as for the church at large. Languages are a tool that can provide us with both.

LANGUAGES IN RUSSIAN SECONDARY SCHOOLS

In 1957 the enrollment in foreign language courses on the secondary and elementary level in the schools of the Russian Federated Soviet Republic, largest of the Union of Socialist Soviet Republics, was as follows:

German	4,197,700
English	1,519,100
French	327,000
Spanish	1,000

"the necessity for translation is a wall."

It's the time of
April showers,
May flowers and...

Books for Youth

Reviewed by Dorothy Rand
Peter and Mary

Books! a good kind of gift.

This is the time of year we want to give gifts to our high school graduates and the confirmands. These next three books that are reviewed can be recommended without hesitation.

Dorothy Heiderstadt, a librarian for young people, tells the story of twelve men, living in five different centuries and on five continents who had one trait in common—the courage to face hostility, charges of treason and heresy, hardships and even death, in order to give the Bible to the people in their own language. *To All Nations* (Nelson, $2.95) is this story. These biographical sketches tell how the Bible was brought to the English, the Germans, some North American Indians, the Polynesians, the Eskimos of Greenland, and the peoples of India, China, Burma and South Africa. After reading this book there will be a greater appreciation and understanding of the missionary command of our Lord, "Go into all the world . . ."

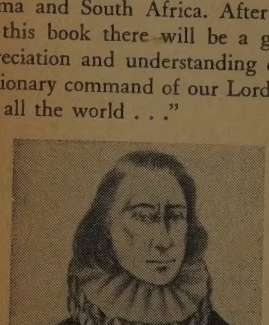


Illustration from "To All Nations"

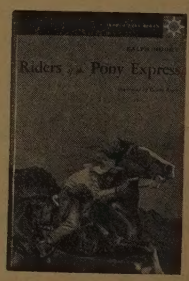
Youth's Companion to the Bible by Ralph D. Heim (Muhlenberg Press, $3.75) is written to help young people learn to know and understand the Bible. There are comments on each book which tell the probable writer and the time he lived, why he wrote and to whom he wrote. Especially worthwhile are specific scriptural selections from each book with an explanation for study. This is a book to study daily, to use for devotions, to refer to when questions arise. There are maps, charts and sixteen pages of illustrations, including photographs taken in the Holy Land by the author on a recent trip. Even though the book is designed especially for high school youth, older readers will find it helpful, too.

A good, practical guide for undergraduates seeking summer and part time work is the theme of *Summer Jobs* (Sterling, $2.50). The main purpose of the book is to give an overall picture of jobs that are part time, Christmas, weekend, traveling and unusual. The advice is sound, full of common sense and honest. A general wage scale is included as well as a good index. One chapter gives hints on job etiquette, another gives warnings and suggestions. It is a book for both boys and girls and may pay for itself in the end result of job getting!

North Star books are thrilling true stories vividly illustrated. They will appeal to the junior high boy and girl (and will make good book reviews for school, too). The following three books are from this series.

Sailing the Seven Seas by Mar len Chase (Houghton Mifflin $1.95) is the story of her grandf and grandmother as they sailed gether for eleven years. The chil who were lucky enough to sail their parents had the ocean for home and the whole world for geography book. Their mother ta them to read and write, the first taught them navigation, and the itself, with its storms and icebergs dangerous shoals, taught them cou and endurance.

Riders of the Pony Express by R Moody (Houghton Mifflin Co., $1 is a fascinating book of the histor the Pony Express and its men



horses. It tells of the problems of rider which he had to fight—wi snow, rain and Indians. Between Francisco and St. Joseph, Missou eight relay stations were built and same number of young men push their horses to the limit to carry mail almost two thousand miles in days and nights.

Young Thomas Edison by Sterli North (Houghton Mifflin Co., $1.9 is the true and exciting story of Am ica's greatest inventor. This is warm, well-written, and true biograp of a scientific wizard. As a boy he l his sense of hearing, but he never l his sense of humor. This book tells his childhood, his inventions, his ma laboratories, his fortunes. It is ve good reading for young people int ested in science.

oks for Spring

book of true stories of boys and
who lived "once upon a time"
helped spread God's Word is
e Boys and Girls by Dorothy C.
kin (Baker Book House, $1.50).
e of them smuggled books to
ds or relatives, while others helped
slate the Bible. Each of them in
or her way helped spread the gos-
Sunday school teachers will find
book helpful in teaching growth
Christian faith.

ictures always bring added pleasure
n children read a book. That is
one reason why *One Step to Amer-*
by Elizabeth B. Whitmore (Broad-
Press, $2.75) will be enjoyed.
rd was an immigrant boy from
many. When his family moved to
o, Sigurd found America a land
surprises and delights. But he also
nd that he had a hard time getting
g with the boys and girls of Amer-
They looked different and dressed
erently from the way he did. He
an to feel unwanted. Finally, how-
, he won his classmates' admira-
and friendship, then he realized
real heart of America for himself.
is book will teach understanding
vard those a little different from

Adventure in the mountains and
uge in a deserted cabin spell excit-
adventure for the Thurlows as
d in *Mountaintop Summer* by Elea-
Noyes Johnson (Broadman Press,
50). The Thurlows were a very
se family and when they heard their
dy had to go to the mountains for
health, the children were very dis-
uraged. However, soon they found
t that the whole family would be
le to go with him!

River Boy by Olive Price (The
estminster Press, $2.95) is a grip-
ng tale of history in the making,
mystery and courage on the lordly
udson. Thirteen-year-old Danny Beckwith stows away on the Hudson river store boat, the Mollie-O. The motherly captain Mollie thinks he will make a good river boy so he is allowed to stay. The thrilling trip up-river is full of excitement and adventure with one boy alone amidst Redcoats and spies, Tories and pirates caught up in plots and counterplots of the great Revolutionary War.

These are all books which suggest the truth of this statement by Oliver Wendell Holmes, "The best of a book is not the thought which it contains, but the thought which it suggests; just as the charm of music dwells not in the tones but in the echoes of our hearts."

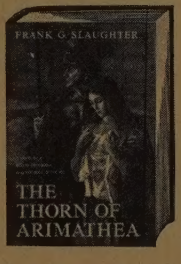
DOROTHY H. RAND
PETER AND MARY

Adult Fiction

Reviewed by Kathryn K. Haugan

The Thorn of Arimathea is one of Frank Slaughter's finest Biblical novels (Doubleday, $3.95). Quintus Volusianus is a Roman physician who has been sent to Jerusalem to find and bring back Jesus of Nazareth. It is hoped that this Jesus will be able to cure the ailing Emperor Tiberius. Quintus finds that Jesus had been crucified two years earlier—but he also finds Veronica and her uncle Joseph of Arimathea. The story concerns these three.

Veronica's miracle working veil plays an important part, for Quintus



takes Veronica and Joseph to Rome to see if it can cure Tiberius. The story moves on to Gaul—and finally to Roman Britain—and these three find no peace until they reach Glastonbury where, according to Tennyson, the winter thorn brought by Joseph of Arimathea, "blossoms at Christmas, mindful of our Lord."

This is an excellently-told Biblical novel with fine historical background.

Caravan From Ararat by James P. Terzian (Muhlenberg Press, $3.50) pictures a journey on the immigrant ship, Maid of Athens, plying its way between the Near East and America in the early 1900s.

Aboard is a disdainful American, silent, aloof—returning from a disillusioned stay in the Near East. The story concerns his involvement with the host of characters crowded together on this shabby ship. One's interest is held until the very end of the story—a surprise climax, revealing not only the identity of the American, but also his basic change of character.

This book is the author's first full-length novel, and it reflects his knowledge of Near East immigrants. Mr. Terzian was born in Asia Minor of Armenian parents. His book is easy reading—with a sense of humor, yet underlying seriousness.

Dear and Glorious Physician, by Taylor Caldwell (Doubleday, $3.95) is a vivid Biblical novel about St. Luke.

Miss Caldwell has given us a story written in a grand, popular, fluent style. We go with St. Luke (Lucanus) up to and beyond the time he comes to Palestine to collect material for the third Gospel.

The story in brief tells of Lucanus, the handsome, gifted adopted son of a Roman nobleman. Lucanus sees his country decay before his very eyes. Embittered by the death of a girl he loves, he blames God for the sorrows of men and dedicates himself as a physician to the poor and outcasts. Fleeing the court of Tiberius Caesar, he travels far and wide through the Mediterranean region, healing the sick and helping the enslaved. In his travels he learns of the life and death of Christ, and subsequently he visits all the places where Jesus had been. He gathers information from Christ's followers and those who had heard Him preach. His search leads him to James and John and finally to Mary, the mother of Jesus.

Meticulous research has gone into this volume. It gives a colorful picture of ancient Roman life in all its sin and wickedness—in contrast to the new world that Christianity was bringing to men.

Books on Marriage and Family

Reviewed by Luthard Gjerde

It may well be true that the greatest issues facing our generation are being dealt with in the United Nations or in congress or in theological conferences. But no man has problems more real than those which face him in his own home, even though his home be one of the best! In his own household the patterns are being formed for the households of a new generation. So the modern parent stands with one foot in the reality of today and the other in the hope of tomorrow, and if anyone has anything helpful to say to him, it will be welcome.

The arrival upon the scene of a whole new constellation of books on marriage and the family is therefore of hopeful significance. Could it really be that some new book, with ink scarcely dry, might have the answers?

We all need to better understand marriage and parenthood. For new insights into our own and others' behavior, a book called *Adventures in Parenthood* by W. Toliferro Thompson (John Knox Press $2.50) will be very helpful. It is written in fluid nontechnical language, and focuses attention on frequent problem areas in parent-child relationships, treating them with sound principles applied with common sense. It's a good book! Another book called *Venture of Faith* by Mary Alice and Harold Blake Walker (Harper $3.00) is well written, accurate and practically helpful.

If your interest and need is for a book that will supplement, or take the place of, pre-marriage counselling (not much of this is really available), a book entitled *Two Together* by Robert C. Dodds (Crowell Co. $2.50) would help you. In addition to his practical discussion of areas which need to be understood by couples who contemplate marriage, and who are "merely in love," Mr. Dodds furnishes a good bibliography at the end of each chapter. For engaged couples or the newly married, the book is a good one!

Scudder M. Parker's *In All Love and Honor* (Abingdon Press $2.95) is the autobiography of a marriage that

found its solution in flight to a northern Vermont town from a New York suburb. It's a fair book and does give some sharp insight into sharing in Christian living, but I would rather have read the book that might have been written had they not fled suburbia but had faced up to the realities most of us must live with.

A pleasant contribution to the field is *It's All in the Family* by Joseph R. Hestenes (Augsburg $3.00). The author is a Christian man and can read every page with relaand enjoyment. There is nothing to antagonize or challenge one.

one of those books which makjoyable browsing and which add of color to any shelf, if one isful not to soil the jacket, (and people are).

There is also a pretty jacket o*the Christian Home* by Mrs. PaKrecht (Moody Press $3.50). Gmothers who were singularly suful in raising all white sheep wijoy this wordy series of "sermings."

There is a volume which thoupastors and people alike might with profit for its more thoroughproach. It is *A Christian Interpret of Marriage* by Henry A. Bow(Westminster Press $2.50). Mr.man's appendix on questions forcussion might be of particular to the pastor who uses the groupproach in discussion of marriage.

The most promising note in collection is in a brand new booktitled, *Engagement and Marriag*Hanson, Feucht et al (Conco$3.00) and which is the first of a sof six volumes projected in this These six volumes are to be publiunder the general heading of "riage and Family Research SePastors, students, thinking youngple, earnest parents, should get first volume and really study it. get the other five as they appear! is the best so far! It comes out ten-year research project carried othe Lutheran Church Missouri SynBoard for Parish Education.

Finally, for information and unstanding regarding the mixed marproblem, remember that *Christian riage Today* by Mario Colacci (Aburg $3.50) is the best that wilwritten for many years to come.

Books for Family Worship

Reviewed by Rolf Aaseng

y collection of books on family
ip will probably demonstrate the
babability of any single book in-
ig everything that may be de-
in a devotional help. At least that
: case with the following group
oks.

is difficult to criticize a book
raises the banner for mother-
fatherland, and the brotherhood
an, and whose contents is com-
largely of the words of the Bi-
uch a book is *A Book of Family
hip* by Elfrieda and Leon McCau-
Scribner's, $2.95) which provides
nip material for use at home with
ren from eight to fifteen. Its pur-
is to arouse a sense of the presence
od. Each unit is about two pages
and includes a theme Bible verse,
r, hymn title, comment on the
e, Scripture passage, and prayer.
ngement is according to six topics:
e, special occasions (spring, birth-
sickness), holidays, Christian life,
ife of Jesus, young children.
e topical arrangement is helpful;
ture passages are well chosen
ral are from the Apocrypha). The
gest sections of the book are the
ers, chosen from many sources.
comment is usually well written
tends to be abstract and general.
he soft sell is used by Mary
kett Norfleet in *With Happy
es,* (John Knox, $3.00) to influence
dren to live Christian lives. Some
he 60 stories from family life have

apparent application—they simply
tray a happy family incident. The
ries are grouped according to the
sons of the year. To each is added
or more Bible verses and a prayer.
appendix adds the Lord's Prayer,
Creed, Ten Commandments, graces,
and nine hymns.

The author recognizes the self-centeredness of human nature, yet emphasizes the capacity of children to love. Children in the stories are nine, six, and four years old—although they speak rather maturely at times—and would appeal to youngsters of those ages. This book is not concerned with imparting doctrine. However, the stories are interesting and many should lead to worth-while discussion. Some suggestions as to how to use the stories and Bible verses would have added to the book's value.

Perhaps we have just been underestimating the vocabulary level of children in the above criticisms. The statements of Mel Larson's Jimmy in *Jimmy Teaches Me About God* (Scripture Press $2.50) certainly seem precocious for a two-year-old. His father has picked up various comments made by Jimmy and from them has drawn morals on adult behavior, especially in relation to the church and one's relationship with God. The topics include TV, prayer, church attendance, and the Second Coming. There is perhaps nothing unusual in the topics, nor in the author's conclusions, which are quite orthodox. But the unusual format and the large pictures of Jimmy on every page may encourage some adults to read this who would never come near the usual type of devotional book.

Books for Pre-Schoolers

Reviewed by Charles Lutz

Reviewing books for the pre-school set is pleasant enough on the one hand. It doesn't require hours of reading. The group of five considered here can be completely absorbed in 30 minutes.

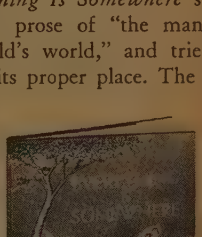
On the other hand, it's extremely difficult to know what to say about these little volumes. This collection was handed to the reviewer partly because he has a 20-month-old son. Although his parents naturally believe him to be mentally advanced, and although three of the books are labeled "for two- and three-year-olds," the 20-monther wasn't inclined to give a very intelligent appraisal.

Four "Tiny Question Books" are part of a series published under that title by Scripture Press.

One asks the question *I Wonder How?* It seeks to show that God tells fish how to swim, woodpeckers how to make holes, fireflies how to flick their lights, and children how to "grow good and tall." *Do You Know When?* thanks God for several seasons or days of the year: springtime, Easter, summer, Fourth of July, autumn, Thanksgiving Day, Christmas. *See the Colors?* does a good job of identifying six basic colors by linking them with things familiar to the young child, e.g., corn-on-the-cob for yellow, grape jam for purple. *Which Child Is Helping* is the fourth volume.

Two larger, hard-cover books are *Everything Is Somewhere* by Mircea Vasiliu (John Day Co. $2.75) and *Something for Jesus* by Edith Berven Eckblad (Augsburg $1.00).

Everything Is Somewhere speaks in rhythmic prose of "the many pieces of a child's world," and tries to put each in its proper place. The concluding line says, "Only God is everywhere."



Something for Jesus is about the same size, but priced more sensibly. It's about the child who expresses love for Jesus by giving Him things dear to the child: "my kitty . . . a leaf, a pine cone, my teddy" and finally, "my heart . . . my love." Two-color illustrations are by Melva Mickelson.

To Make Excuses

Operation Reassurance

A bane as well as a blessing of friendship is something I should like to call Operation Reassurance. As soon as the faintest tremor on the seismograph indicates a fiasco, our friends set the Operation going. Ambulances, plasma, leg splints, and morphia are rushed to the scene of our mangled ego. Like skillful surgeons, our friends suture our wounds and inject us with confidence.

Hard Rock of Failure

I am not sure that it's entirely good. I don't mean that we don't need reassurance (we should probably wither away without it), but perhaps we also need people who are not too ready to excuse us—people who look with a cold and fishy eye on our achievements and who render us the inestimable service of cutting us down to size.

I recall an incident from my Army days in the Louisiana swamp country which still gives me the creeps. I was with an armored engineer battalion bridging the bayous near Lake Charles. We were on a "dry run" designed merely for training our own men and so routine that I had taken the excuse of a side-lined jeep to remain at Camp Polk, seventy miles from the bridging site. On a tranquil April morning the headquarters radio at Polk crackled into life. It was the bridge company calling. An inexperienced crane operator had let the boom slip. It crashed down on three soldiers busy with a bridge tread. One was dead and two were badly hurt.

Most of the afternoon I was rushing around trying to get transportation to the bridge site. I finally settled for a ride with the battalion ambulance making a milk run to Company E. We got to the site at dusk. There was, I thought, no chance that night to get in to the Air Corps Hospital where the injured men had been taken. I would wait until morning.

There was more bridging that night and there was a fire by the bank of the bayou beside which I warming myself together with several others who no responsibility to plunge into the water besid toiling engineers. While we were thus employed, a drove up with the two silver stars of the Division mander on the red license plate. After the forma the General came over to me. The firelight fell face chopped out of granite. The conversation something like this:

You've been over to the hospital, Chaplain. are the men?

Sir, I haven't been there yet. My jeep is in repairs.

No excuses, Chaplain.

No sir, but there was this . . .

I don't want any explanations. I want a proce When this sort of thing happens, I want you t one of the first on the spot. That's what you're for. That's your job. Walk if you have to or c mandeer a vehicle, but get there. Do I make m clear?

Yes, sir.

The Mercy of Austerity

What I said about my commander under my br that night and many nights to follow I have now gotten. What I do remember is that I changed proced I made amends. Long, chilly nights I waited by bridging sites until the problem was over. It was ea for me than for the men in the water. A lot easie still hated it. From the soles of my wet boots to the of my mosquito-bitten skull I hated it. But I did And I did it because I knew one man who would buy my excuses. He had that blessed austerity w which our Lord endows the master in the Para of the Talents—a man who "reaped where he had sown," a man who would not accept alibis. Art, scien godliness need that sort of toughness. It is the pres position for all excellence. And it is the ingredient all true mercy.

Editorials...

rictest onfidence

ne of the most encouraging and significant facts have learned from dozens of pastors of The Evanical Lutheran Church the past decade is that the ount of time they are required to spend in counseling with both members and non-members is steadily increasing. We recall from the early days of our own ministry that such demands upon our time, while certainly present, were not a major factor in determining r routine. Now, however, it is decidedly the exception to find a pastor who does not use untold hours ring the year in meeting privately with people. Some them are in spiritual trouble, obviously; others have mestic, economic, or social problems to discuss. In y case, the pastor is given a marvelous opportunity deepening and broadening his pastoral ministry.

Hand in hand with this development go additional portunities for pastors to prepare themselves for this ghly difficult and specialized ministry. Short courses the seminaries and in colleges and universities, as ell as more protracted graduate courses, make it posle for the pastor to add to the general qualifications has such special insights and skills as he needs.

here is one aspect of this matter of pastoral counselg which has come in for a surprising amount of tention in recent months. That has to do with the uestion of whether a pastor can be forced to divulge ings told him in counseling. Another way of putng the question is this: Is the "confessional" as it fects Lutheran pastors to be recognized in the same nse that it is with Roman Catholic priests? As far as e pastor's attitude is concerned, there is, of course, o question. Certainly, none of us who had courses in astoral Theology in our seminary days can ever forget the emphasis that was placed upon the fact that nything that is told to a pastor in the course of his rofessional life is "in strictest confidence." In fact, e right of a man to continue in the pastoral office he violated confidences would certainly be called in erious question.

When it comes to being required to testify, say in court, the situation has not, however, been altogether lear. We recall a case during the early days of our own inistry where this became quite an issue. It was a domestic problem which was being heard before a Roman Catholic judge. It happened that one of the principals had counseled with his pastor, a member of the Augustana Lutheran Church, and in the course of that counseling had divulged certain facts. The other party to the court proceedings placed the pastor on the witness stand. The pastor claimed that anything told to him was in the nature of a confession and was therefore inviolable. The judge disagreed, maintaining that only Roman Catholic priests hear matters "in confessional." At the time the affair caused nationwide comment. Only two years ago a young Tennessee clergyman was held in contempt by a divorce court for refusing to divulge information which had been given him in confidence. It is this whole area of "privileged communications" which has been so extensively discussed in recent months.

The Church Council of our own ELC took the matter up at its meeting in February. The council adopted the following resolutions:

BE IT RESOLVED:

(1) *That the Church Council recognizes and reaffirms that a part of the ministry of a Lutheran pastor is to counsel with persons, to receive their confessions, and to give advice, comfort, and guidance to those who seek it;*

(2) *That the Church Council recognizes and reaffirms that it is a part of the traditional discipline and practice of the Lutheran Church that the pastor hold inviolate and disclose to no one the confessions and communications made to him as pastor without the specific consent of the person making the communication.*

The resolutions are preceded by three exceedingly important "whereases." They put the whole problem so concisely that it is worth our while to quote them in full:

"WHEREAS, It has long been recognized that a part of the ministry of pastors of the Lutheran Church is to hear confessions, to counsel with persons, and to give advice, comfort, and guidance to those who seek it; and

"WHEREAS, It is imperative that, in order for such ministry to be effective, all such communications made to the pastor should be kept in the strictest confidence and should be disclosed to no one without the specific consent of the person making the communication; and

"WHEREAS, It is a part of the traditional discipline and practice of the Lutheran Church that a pastor should

hold inviolate all communications made to him in his capacity as pastor. . . . "

The United Lutheran Church in America has been engaged in considering the same problem. At a recent meeting of the presidents of the 32 constituent synods of the ULCA, the following proposal was approved: "That a pastor of a synod of the United Lutheran Church in America shall not be compelled in any court or to any public officer, nor in any way, to reveal any confidential confessional matters disclosed to him in his confessional capacity."

The difference between the declaration of the ELC and that of the ULCA is simply one of point of view. The ELC resolution stresses principle, the ULCA resolution stresses the practical application of the priniciple to the courts of the land.

Bills have been submitted in Congress to give all clergymen this protection as far as federal courts and congressional committees are concerned. At the time of our writing, we have not learned that these acts have become law, but we rather suspect that they will.

As far as the states are concerned, our best information is that there are still 15 states in the Union which do not have legislation protecting the privileged communications made to a clergyman.

It is not, however, so much the legal angle of this discussion which interests us as the fact that it brings to the fore two things. In the first place, emphasis is certainly laid upon the duty and responsibility of the pastor in this area. That is all to the good. As we remarked at the outset, it is encouraging to learn how much time pastors are using in counseling—or, let us say, in the confessional. Certainly all these developments will serve as an encouragement to pastors to consider this an ever more important part of their ministry.

Of almost equal importance, it seems to us, is the fact that all this discussion will surely serve as an encouragement to people to go to their pastors. They may do so with the utmost confidence that anything they may say to a pastor will be considered in the strictest confidence. Whether such legislation as is needed is enacted or not, we have yet to hear of a Lutheran pastor who has divulged a confidence of this kind.

The other day, a certain Lutheran pastor (he happened to be of the American Lutheran Church, not of The Evangelical Lutheran Church) was singled out for special mention in a newspaper in connection with the dedication of a new church. What interested us was that the reporter stressed, not the pastor's work as builder and administrator, but as a counselor for the entire community in which his congregation lies. We can think of nothing finer that can be said of a pastor than that not only his own people but the community turn to him for counsel.

Legislative Perennial

One of our associates here at the headquarters of ELC telephoned us the other day to ask whether had been following the progress of a bill which is fore the state legislature of Minnesota at present the subject of Pari-Mutuel Wagering on horse rac We had to confess that this time we had not paid m attention to it, assuming that it did not stand a ghos a show of passage, anyway. That telephone call, h ever, did cause us to look into things a bit.

We discovered that the present bill differs in no that we can discern from similar bills which have b introduced at previous legislative sessions. In substa it provides for legalized gambling on horse races in state of Minnesota. We looked up an editorial wh appeared in one of our dailies a short while ago discovered that the newspaper was unalterably oppo to the passage of the bill. We also took note of so letters appearing in the two dailies, at least one which took decided exception to the editorial opp tion to the bill.

Then we received a news release from the Minnes Conference of the Augustana Lutheran Church. discovered that the forthcoming meeting of the c ference would be asked to consider the matter.

The chief thing which we discovered, however, w that the proposed bill passed a committee with o *three* of the committee members voting against it. still do not believe that the bill will be enacted. Ho ever, one cannot but shudder at the thought that committee of 17 in a state like Minnesota can mus only three legislators who will vote against as vicio a bill as that.

We are not sure what this proves. We are wonderin however, if the tactics of those who favor such a b are not based on the principle that "the steady dri ping of water can wear away the hardest stone." other words, if they keep on introducing a similar b in each legislative session, the possibility of eventual getting it passed is better. We also wonder if it m represent a slackening of the moral sensitivity of the pe ple of the state. After all, there can be little dou but that the legislature of any state pretty well repr sents a cross-section of the thinking of the state.

In any case, we do not believe that it is wise to efforts like this, wherever they are made, pass u noticed. Not only Christian people but all people wh believe in decency and cleanness in public life mu be unalterably opposed to any type of legalized gam bling. Such people have taken too many defeats alread as witness the number of states and communities whic now have legalized Bingo. It is a battle which must g on unceasingly, and church people will need to be the front battle line.

Correspondence

nkful to Dr. Anderson

ave just finished reading "A More ellent Way," by Dr. Martin Ander- in the current issue of LUTHERAN RALD. I say a hearty "Amen" to straightforward presentation. I e this article will be printed in let form for wider circulation. I ld like to keep a few copies in pocket to meet the arguments of e we meet both among the rched and the unchurched.

We returned from India last month. r fellow passengers laughed us to n for being abstainers. The fact we were missionaries cut no ice h them. Everybody in America nks nowadays, so they thought. We e just "squares" to them. We raised ne of the arguments that Dr. Ander- so fittingly sets forth in his article, I would have given almost any- ng for something like this which wers the argument for Christian worldling alike.

am glad that my Church has some- ng to say on this subject and Dr. derson has said it so convincingly. ank you for printing this.

ALVIN C. BERG
Creston, Ill.

n't Freeze the Ball!

egarding Dr. Syrdal's factual arti- and the recent editorial on Red ina, I am convinced that as long as persist in making a religious and ral issue out of the question of cognition we are being quite un- listic. The issue is neither religious r moral (which is not the same ing as saying that there are no re- ious and moral implications). Our ate Department has refused to recog- ze Red China since 1949 because ey have felt it *politically* inexpedient do so. Had we been acting under nsistent moral compulsion, we should ve failed to recognize a total of urteen governments (including Cuba d Iraq) which have shot their way power since the end of the Second orld War; and we should have with- drawn recognition from the governments of such assorted dictators as Tito, Franco, King Saud, and Trujillo, to say nothing of the governments of Russia and its satellites. But, of course, in these cases we have found it politically expedient not to do so.

Perhaps it is now too late to recognize Red China without losing important prestige in the Far East. But I do believe that there is no single, simple "Christian" answer to the problem. Unfortunately, the unadulterated chauvinism of the *Reader's Digest* and the subtle slants of *Time Magazine* have helped create a loaded emotional climate that tends to view the whole East-West conflict as a gigantic struggle between the Forces of Good (Democracy, Capitalism, and God) and the Forces of Evil (Communism, Socialism, and Reuther). As Christians we must resist this oversimplification.

Though we violently condemn the Red Chinese administration for its cruel internal policies and its vitriolic foreign policy, we must understand that recognition *does not imply approval.* Certainly no one accuses England and France, both of whom have recognized Red China and whose diplomats and correspondents are virtually our sole source of information about conditions in China, of being any less anti-communist than we are. The cold, realistic facts tell us that Red China controls over 600 million people, nearly one-quarter of the world's population, and is growing at the rate of 15 million people a year (as against our annual increase of 3 million). Can we afford to continue the mental fiction that they do not exist?

Neither our current policy of "brinkmanship," which is essentially negative in its expression, nor capitulation are adequate answers. In the light of our present dilemma ought we not be compelled by the love of Christ to re-evaluate the policy of non-recognition? At its best it has acted only as a negative deterrent. At its worst it has automatically closed all lines of communication and seems to loom as a large factor in keeping the cold war on the verge of becoming hot.

The Church is on the defensive around the world. Powerful tides of nationalism are causing convulsions on every continent.

For the Christian there is only one answer. We must all stand in honest confession before God for our lukewarm spirit, and then resolve to be open, positive, creative, and dedicated for the cause of Christ.

To use a basketball expression, we can't come from behind if we freeze the ball.

(The Rev.) JAMES A. BERGQUIST
Los Angeles, Calif.

The Recognition Question

In the first place, thanks, Mr. Editor, for the following statement: ". . . no one who has even a very imperfect knowledge of Protestant thinking in America can believe that Protestant leadership is 'pink.'" Thanks also for asserting the right of "mature leaders in our Church" to "sit in" at meetings where controversial matters are frankly discussed.

But I question your conclusion that the Cleveland meeting was guilty of a serious error of judgment in adopting its resolution in regard to the recognition of Communist China. They "should have been able to foresee the unfortunate consequences," you say. And then you add: "That is in the area of expediency." What unfortunate consequences? That a lot of American churchmen whose thinking has been superficial, were challenged to rethink their position? And "expediency"? Since when has it become Christian to be guided by expediency in order to escape "unfortunate consequences"? Our Lord, if He had been guided by expediency, would hardly have rebuked and chastised the Pharisees. But though He stood alone, He spoke up—and suffered the "unfortunate consequence" of crucifixion. Let us thank God that the Church has men who dare to speak up in the face of popular prejudice.

But now as to recognition itself. I for one do not "find Dr. Syrdal's arguments compellingly persuasive." Everything that he says about what has been done to the Church in China is undoubtedly true and is corroborated by

others. It is deplorable beyond words. One may well ask if such a Church will be able to proclaim the Word of Life. But there may be one ray of light in the darkness. Hundreds of preachers, teachers, and Bible women who have been deposed or dismissed by the Communists, may in their new environment find an opportunity to be a salt and a light and bear witness to the Gospel.

To recognize China today would not for a moment mean approval of the atrocities and mass murders perpetrated by the Communists, nor of what they have done to the Church. It would simply mean that we recognize the undeniable fact that the Communists constitute the *de facto* (not *de jure)* government of China, and that if we want to have anything to say to, or negotiate with, that fourth of the human race which is China, they are the people with whom we must deal.

That the Communist press exults over the prospect of United States recognition of China is no argument against it. Naturally, they expect their cause to benefit. But the question for us is whether we and the world do not stand to gain much more.

Much as we abhor Communism, to be constantly rubbing it in may simply mean that the awakening giant, when its strength has been fully developed, will leave no stone unturned to take revenge on us for what it considers our insulting attitude. The arguments are by no means all in favor of continued non-recognition of Communist China.

N. Astrup Larsen
Decorah, Iowa

Whither, Etc.

I would like to add a few words to the letters already written on evangelism. I certainly agree with Dr. Conrad M. Thompson's terrific article, "Whither Evangelism?" in the current issue of Lutheran Herald.

I believe that the thing that we look at, or for, in any evangelistic program is what has it done for our own particular congregation and how has it affected us personally? I would like to say that our Faith Church has been particularly blessed through this program of evangelism. The speakers we have obtained have brought us messages which have been peculiarly suited to our needs. There are living testimonies in our local church of the power of God at work because of this special emphasis. The prayers of many of our people for a genuine spiritual awakening of our entire Church throughout the world. Thank God for the Department of Evangelism and for the men who so faithfully proclaim God's saving Word.

Marianne Sahlstrom
Albany, Oregon

Doesn't Like the Outside

As a reader of the Herald I would like to put in a few words which I am sure will not be approved by many readers. In the issue of March 24, Dr. Robert Spike of New York criticizes the interior of many of our new churches. That may be justified, but I for one must criticize a lot of the outsides of the new churches that are built in our times.

I may be old-fashioned, but when it comes to the looks of the outside of some of these churches I cannot see any beauty. The point is to me, is it God's will to spend millions of dollars every year, especially with so many unnecessary towers, roofs, patios, and many, many other things just for the looks of it?

I, for one thing, must refer to the Scripture where it says that we must look on our inside and not so much on the outside. Besides, I believe that so many church people want to show off and do a little better than the neighbor churches.

When we stop to think of the poor, helpless people of China, India, and Korea, with starving and naked children who don't know where the next meal will come from, it is our duty to help the helpless and also to bring the Gospel to them. Every year when the time comes to meet our obligation to the Budget we are behind on what we should pay out.

I for my part enjoy to see beautiful houses of worship, but at the same time it seems to me that a lot of money is spent unnecessarily when we know in the heathen lands there are no buildings to worship in.

Maurice Johnson
Erskine, Minn.

Responsibility Goes Deeper

I make reference to Dr. Martin derson's fine article in the Marc issue: "The More Excellent Way

I agree with practically all o emphasis in this article and admi fact that Dr. Anderson makes a st case for the total abstinence pra in relation to alcoholic beverag have even felt that if Prohibition w work I would instantly vote for it think that any Christian worth salt should too, because he could along without his temperate drin it would really help his "wea brethren.

But I must take issue with Dr. derson's statement that "Only the drinker can say with Paul, as he templates the havoc which drink wrought, 'I am innocent of the b of all of you.'"

Does Dr. Anderson mean that cause a man has all his life refra from drinking he is not one bit sponsible for the sin of those drink to excess? Could we not by same line of reasoning say that cause one man has never fought nor advocated a war he is inno of all wars? Could not fat Christi also then say that because they h never withheld food from the begg at their doors nor failed to give charity, they are innocent of all undernourishment that exists in world? Pontius Pilate too said: am innocent of this man's blood."

The point that I feel should be m is that the maladjustments and of society, family, marriage, econom and emotional health are the cau of alcoholism. For these sins we are to blame. We are by that token innocent of their blood no matter h fortunate we are to have been protec from taking a drink.

Dr. Anderson rightly emphasi that we are our brother's keeper. that token it is not enough that abstain from the sins that he comm We are also responsible for his blo if he does go astray for we are to ke him from going astray. Many childr from non-drinking homes become coholics. The parents did not dri but are they entirely innocent?

(The Rev.) Ronald M. Jensen
Eau Claire, Wis.

For the Family Altar

J. R. Hestenes
Siloam

ard the Fifth Sunday After Easter

The Epistle: James 1:22-27 • The Gospel: John 16:23-28

Monday, April 27

PLACE OF NEED

Read John 9:1

he passed by, he saw a man blind his birth.

ound the pool of Siloam there were red many of the sick, the lame and lind. Anyone who came there openly tted that he was in need of help. uch an area it is not surprising to lesus walking, for constantly He is ng to help those who need help. It here He came upon the man who was Perhaps this man was still hoping the waters of Siloam would offer what he lacked. He did not realize he was soon to be reached by the t of the World.

eep us close to Siloam, blessed Jesus, hat we shall constantly admit our fficiency. Dwelling here, we shall ily declare that we are in need of help nd ourselves; that we need daily veness; that once our eyes are opened, eed Your light in order to walk safe- nd sanely across the landscape of life. Your Name. Amen.

Tuesday, April 28

THE USE OF CLAY

Read John 9:6

He spat on the ground and made clay . . . and anointed the man's eyes.

This was a strange thing that Jesus did when He opened the eyes of the man who was born blind. He could just as well have healed him outright, but He chose to apply the moist clay to the man's eyes before He ordered him to go and wash in the pool. Perhaps the man needed this "extra" touch to help him believe in the power of Jesus. The Lord chooses strange ways to bring about His purposes, and He has in mind the needs of those who apply to Him for His help.

Give me high respect for the clay through which You do Your miracles, O Lord. Help me that I shall not disdain the visible means You have instructed us to use in bringing Your grace to bear. Clay in the hands of mortal man is but clay; in Your hands it is transformed to be the medium of life-giving love. Anoint me, O Jesus, and I shall see. Amen.

Wednesday, April 29

DIRECTIONS

Read John 9:7

"Go, wash in the pool of Siloam."

After anointing the man's eyes with moist clay, Jesus added still another "extra" to the performance of the miracle. He directed the man to go to the pool and wash. He asked him to co-operate in the miracle. The man asked no questions, raised no objections: he went to the pool and washed. In this he showed obedience, the final witness to faith. He might have said to himself, "Jesus knows what He is doing; therefore I will carry out the orders He has given." At that moment the prospect of the miracle was sure.

Give us the grace to follow Your directions, no matter how odd they may seem. We cannot understand the miracle of the new birth in Holy Baptism, but we can be obedient to Your command to baptize. We cannot explain the mystery of the Sacrament, but in our partaking of it in simple faith we are blessed. In our obedience, O Lord, we would show our true faith. Amen.

✚

Thursday, April 30

THE CURED

Read John 9:7

o he went and washed and came back ng.

He was a different man coming back n he was going. On the way to the l he was blind: coming back he could The change was from night to day. was seeing for the first time; quite experience for a man who had grown without the advantage of eyes! Now knew what people looked like; formerhe had only a limited idea. Now he ld see the world about him and enjoy color, the beauty, the variety in God's ation. He was equipped as God wanted to be.

We thank You, heavenly Father, that u have called us out of darkness into ur marvelous light. By the light You e given unto us we can see things in ir proper place. We can see ourselves we are and we can see others as those whom You have died. Only by the ht You have given us are we able to In You alone is there the light of Amen.

✚

Friday, May 1

QUESTIONS

Read John 9:15

The Pharisees again asked him how he had received his sight.

The question of the Pharisees was not the only one raised when the man was given his sight. The disciples, too, raised a question. They wanted to know whose sin it was that caused this man to be born blind. Jesus answered by saying that the purpose in the man's blindness was to glorify God through the miracle of bringing sight. The question of the Pharisees was a "loaded" question. Far from honest, it was intended to get information to be used against Jesus.

Questions always arise, dear Father, in connection with the miracle of Your salvation. "How do you explain what happened to you?" "Don't you think you are being too trusting?" "Isn't faith pretty thin ice to go venturing out upon?" Show me that so long as the one big question is settled within me, I need not wonder about the questions asked by the worldly and the blind. Amen.

✚

Saturday, May 2

JESUS DID IT

Read John 9:11

"The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight."

One thing was very clear in the mind of the man with new sight; he knew who had cured him of native blindness. He said so; he gave all the credit to the "man called Jesus." True, he had an imperfect knowledge of Jesus, as yet; but he was soon to be given fuller understanding. It it to his credit that he kept his answer plain and direct. Sometimes people like to take most of the credit themselves.

In the realms of Your Kingdom, O God, there is no room for self-esteem, or self-glory. There is room only for the confession, "Jesus did it." By grace alone we are saved. Even our obedience, our co-operation, in Your program of salvation we cannot credit to ourselves. For it is only by Your power that we are led to accept the application of Your grace. Amen.

Statement of Faith for United Church of Christ

A proposed Statement of Faith for the United Church of Christ intended for a "20th Century Christian," has been released by the two co-presidents of the new denomination formed in 1957.

It declares belief in God as the Eternal Spirit and Father of Jesus Christ, and testifies to His deeds in relation to Creation, Jesus Christ, the Holy Spirit, the Church and His "promises to all who trust Him."

The statement was issued by Dr. Fred Hoskins of New York and Dr. James E. Wagner of Philadelphia, co-presidents of the denomination, which united the General Council of the Congregational Christian Churches with the Evangelical and Reformed Church.

It is believed to be the first document of its kind in the United States for two merging denominations with differing theological and sociological backgrounds and forms of church government. The Congregational churches govern themselves, while the E & R Church has a presbyterian form of government.

The declaration will be presented for consideration to the United Church's second General Synod at Oberlin, O., July 5-9. If endorsed by the Synod, it must be approved by two-thirds of both the local Congregational churches and the E & R regional synods before it becomes the denomination's official statement of faith.

Congregational churches are traditionally non-creedal, although many individual congregations have adopted statements of faith or creeds. The E & R Church always has had a statement of faith for the entire denomination.

Both Dr. Hoskins and Dr. Wagner emphasized that the proposed statement is "a testimony and not a test of faith." They said no congregation or church member will be required to adopt it as a qualification for fellowship with the United Church.

Dr. Wagner called the statement "a true confession of faith, not a cudgel of conformity." He said creeds were part of the "poetry" of religion rather than its "systematic national exposition."

The document was prepared by a commission of 30 men and women including theologians, scholars, ministers and lay persons, with equal representation from the two merged denominations. Chairman was Dr. Elmer J. F. Arndt, professor of historical theology and ethics at Eden Theological Seminary, Webster Groves, Mo.

Dr. Arndt said that the statement "is not intended as a revision or substitute for any of the historic Christian creeds or as a final formulation of belief, but as an expression of the faith for a 20th Century Christian."

"On the contrary," he said, "it is presented with the expectation that it will need revision by succeeding generations. It is an affirmation of the faith held among us in our time."

Noting that the great creeds of the past were formulated against heresies," Dr. Arndt said the new statement "affirms all doctrines in the Nicene Creed (325 A.D.) but not in technical language."

The Doctrine of the Trinity, although not stated as such, is "structurally present," Dr. Arndt said. He cited as an example references like "God . . . Father of our Lord Jesus Christ" and "his Holy Spirit."

Omitted is any reference to the Virgin Birth of Christ, Dr. Arndt said, because the commission in framing the statement sought to "get beyond conventional expressions of doctrine to the faith itself behind them."

In form and purpose, he added, the statement is basically concerned with "the meaning of faith, the expression of Christian love and the content of Christian hope."

Dr. John C. Bennett, of Union Theological Seminary here, and a mem of the commission, described the creed as "a blend of concerns about ultimate with concerns about li the Christian life in the social con of today."

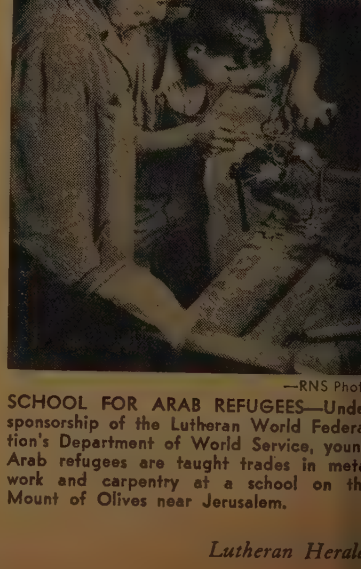
African on LWF Staff

A Madagascar pastor has b named the first African staff mem of the Lutheran World Federation Geneva, Switzerland.

He is the Rev. David Rasolofos na, 44, of Antsirabe, a minister of Lutheran Church in Madagas which is an LWF affiliate.

Dr. Arne Sovik, director of LWF Department of World Missio said the new staff member is expec to begin a one-year term at the F eration's headquarters about June

The African pastor will succeed Rev. Christopher Polson of Madh Pradesh State, India, who last year w the Department's first junior st member from the younger Church in Asia and Africa. Mr. Polson pla to pursue higher studies in the Unit States before returning to India.



—RNS Pho

SCHOOL FOR ARAB REFUGEES—Und sponsorship of the Lutheran World Federa tion's Department of World Service, youn Arab refugees are taught trades in met work and carpentry at a school on th Mount of Olives near Jerusalem.

000 for Drama

ion Theological Seminary, New , has been named by the Rocke- Foundation to receive a $55,000 to continue its Program of Re- is Drama for a second three-year d. The program was inaugurated a similar grant in 1956.

Henry P. Van Dusen, seminary dent, said the drama program's e development would be directed a strong inter-departmental com- e of faculty members and a dozen ns of wide experience and stand- in the theater as well as the ch."

original objectives, he said, will intensified in two directions: more gue between the theologian and drama student, and setting stand- of work both in the selection of ts and in their actual perform- ."

oting that interest in religious na is "currently sweeping the coun- Dr. Van Dusen said the "level aste" in its production "has yet ise in proportion to the increase ctivity."

m Liturgy to Jazz . . .

U. S. Pastor Lectures

tudents at the Church Music ool (Kirchenmusikschule) in Han- er, Germany, will get a taste of a e range of American music when Rev. L. David Miller lectures there. The records I am taking include rything from jazz to the new re- dings of the three musical settings the Lutheran liturgy," said Mr. ller, a professor at Wittenberg Col- e in Springfield, Ohio.

Visiting Europe under the Interna- nal Exchange Program of the Lu- an World Federation, Mr. Miller l study at the Church Music School the German "summer term," April o July 15.

During his stay abroad he will also end various European music festi- s, observe current church music nds in Germany, and attend a meet- of the LWF's Commission on urgy in Germany in July.

As director of the School of Music Wittenberg, Mr. Miller hopes es- ially that he may find some new ntemporary choral material for use the Wittenberg Choir.

Washington News Notes

BACK CLERGY PROTECTION—The D. C. Bar Association has announced its support of proposed legislation to protect the right of a pastor to refuse to testify in court about information given to him in confidence. Recent court decisions have challenged the privileged status of the relationship between a minister and one who comes to him for confession or counselling. In 14 states and D.C. a clergyman's right to withhold such confidential information is not protected by law.

Bills to correct this situation in D. C. courts and in federal courts have been introduced in both houses of Congress. In several state legislatures, similar bills are under consideration. Senator Kenneth Keating (R., N. Y.) pointed out that the pastor-parishioner relationship is similar to doctor-patient and lawyer-client status and should be equally protected.

Church leaders and religious groups, including committees of the ULCA, ELC, and Augustana, have expressed in strong terms their conviction that pastors have not only the right but the duty to protect the confidences which come to them in their professional capacity.

PARSONAGES AND SOCIAL SECURITY—An attempt is being made in Congress to correct an unforeseen side-effect of a previous Congressional decision that the rental value of a parsonage shall be considered as "earned income" for pastors who have entered the Social Security system. This was done to bring the income of poorly-paid clergy closer to the $4,800 salary level which would provide maximum benefits at death or retirement.

One unfortunate result was that retired pastors who were serving small parishes on a part-time basis in return for housing had to count that housing as earned income. Since a person lowers his Social Security benefits if he earns $1,200 or more, many semi-retired pastors found that the Social Security payments to which they thought they were entitled were decreased or entirely eliminated because of the value of the housing which was provided for them.

A bill (H. R. 5310) has been introduced by Rep. Robert Griffin (D., Okla.) which provides that a minister need not count the rental value of a parsonage as earned income in determining his eligibility for Social Security benefits after age 65.

LUTHERANS ON FORMOSA—Dr. Chung An Chin, a medical doctor and an ordained Lutheran minister from Taiwan (Formosa), told a Washington radio audience that Lutheranism has grown on the Far East island in the past nine years. He said that in 1950, his family of four was part of the nucleus of seven which began holding Lutheran services, and he estimated the combined Lutheran membership on Taiwan now is over 5,000.

A talented and devoted Christian, Dr. Chin grew up in a Lutheran family in the heart of China. He is now completing graduate studies at Concordia Theological Seminary in St. Louis and plans to return to his home sometime this summer after spending the past three years in the U.S.

Dr. Chin and Mr. Lyle H. Schei (ULCA) from Bottineau, North Dakota, who is a student at Northwestern Lutheran Theological Seminary in Minneapolis, both attending the Lutheran Student Seminar (March 22-25), were interviewed on a religious news radio program emanating from the nation's capital and made listeners poignantly aware of the increasing interest of theological students in the realm of politics and government.

By Robert Van Deusen and Charles De Vries

Joins Education Staff

The Rev. Harlan Norem, campus pastor and teacher of theology at Augustana Academy, Canton, S. Dak., has accepted a call to join the parish education staff of the ELC Department of Christian Education. His primary concern will be the high school age level. He will move to Minneapolis in June.

Pastor Norem has taught at the Academy since 1954. During this time he has developed the curriculum of the theology department, making it one of the strongest departments at the school. Students have asked to have theology classes meet five times a week, instead of two or three, in spite of the fact that no academic credit is allowed for these courses.

A native of San Diego, Calif., Pastor Norem is a graduate of Augustana College, Sioux Falls, S. Dak., and Luther Theological Seminary, St. Paul, and has attended the University of Minnesota. Before coming to the Academy, he served as assistant pastor at First Lutheran Church, Duluth.

Summer Graduate Study at Luther Seminary

Four intriguing theological course offerings will become the focus for the summer sessions to be held at Luther Theological Seminary, June 15-July 3.

Dr. Harold Ditmanson will lecture on Christian Social Ethics as it bears on Christian responsibility in interpersonal relations, in sex and family life, in the economic community, in political communities, in race relations, and in the religious community.

The History of Christian Thought About God, a study of the competing and successive understandings of God, from the second century to the nineteenth century, will be given by Dr. Theodore Tappert.

Dr. Sidney Rand will conduct a course on The Church and Education. Special attention will be given to problems of church and state, church and home, and the pluralism of organized religious groups in America as related to the educational task of the Church.

A study of New Testament Theology will center about New Testament thought in its historical development, with emphasis on the unique theological concepts in the teachings of Jesus and the Judaeo-Hellenistic Church, Paul and John. This course will be conducted by Dr. Janis Rozentals.

For further information inquiries may be made to Luther Theological Seminary, Como Ave. and Luther Place, St. Paul 8, Minn.

30th Fishermen's Festival

More than 1000 people attended the 30th annual Fishermen's Festival at Ballard First Lutheran Church, Seattle, Wash., on March 15, 1959. This annual worship service, asking divine blessing and guidance for the men engaged in the fishing industry, is held every year just before the fishing fleet leaves Puget Sound for northern fishing grounds.

Dr. O. L. Haavik, originator of the program, was the guest speaker. Governor Albert D. Rosellini of Washington and Mayor Gordon Clinton of Seattle were also present. For the 20th year the Norwegian Male Chorus of Seattle, directed by Professor August Werner, provided special music.

The program was broadcast over two Seattle radio stations and four stations in Alaska.

Dakota Academy Action

Dakota Lutheran Academy, M
N. Dak., which for the past five
has been recognized provisional
a school of The Evangelical Lut
Church, will not be so recognized
June 30, 1959, according to a
taken recently at a joint meeting o
Board of Christian Education an
Board of Trustees of the Church.
school has operated since 1948 wh
was founded by an association o
terested persons and congregatio

At the 1958 Convention of
Church the synodical boards were
thorized to decide the relationshi
the church to the Academy after
conclusion of the present school
The decision of these boards was r
on the basis of a four-year study o
rollment, finances, facilities, and
eral future prospects of the school.
decision includes the recommenda
that the Academy shall not be c
fied to The American Luth
Church.

At a meeting of the Academy
sociation on March 30 it was v
to continue operation of the sc
after June 30 of this year. The sc
will then be conducted without fi
cial assistance or recognition from
Church.

The Evangelical Lutheran Chu
will enter the 1961 merger with
American Lutheran Church and
United Evangelical Lutheran Chu
with two academies or high scho

ONE THOUSAND DOLLS—Little Debbie Dwyer is the happy recipient of the
thousandth doll dressed by Mrs. Anna Ames, 85, a resident of Bethesda Lutheran Ho
for the Aged in Chicago. Mrs. Ames began eight years ago to dress dolls as a hob
Soon friends began taking orders—25, 50, and 100 at a time. Her pastime has gro
into a profitable business. Last year she also donated 65 dolls to the bazaar at Bethe
Home.

istana Academy at Canton, S. D. Lutheran Collegiate Bible Institute utlook, Saskatchewan. In addition rose College at Camrose, Alberta enter the new Church as a junior ge including grades ten through ve and first year university courses.

People

he Rev. Clyde J. Grimstvedt has ned his position in the Steward- Department of the ELC and has pted a call to become pastor of e Church, San Mateo, Calif. in

he Rev. Rudolph A. Ofstedal, pas- of Immanuel Church, Seattle, h., was honored recently at the ting of the Board of Publication of ELC. A plaque was presented to or Ofstedal in recognition of his ears of service to the Board.

he Rev. L. Olav Tolo, pastor of el Church, Phoenix, Ariz., served haplain for the Arizona House of resentatives for one week recently.

he Rev. James O. Olsen, pastor of Leland, Ia. parish since 1956, has gned in order to accept a call as stant pastor of Trinity Church, Ma- City, Ia.

Obituaries

he Rev. Selmer A. Berge, 65, died rch 18 in Rochester, Minn., after a f illness. He was born Oct. 26, 3, at Inwood, Iowa, and attended gustana Academy, St. Olaf College, l Luther Theological Seminary. In 8 he was ordained, and married Ida tlestad. He served as pastor at herville and Fort Dodge, Iowa, Far- N. Dak., and Elk Point, S. Dak., ere he was serving at the time of death. Funeral services were held Elk Point and Fargo. Survivors in- de his wife, a son, and three daugh- s, including Ruth, a member of the ulty at Concordia College.

Pastor Berge was for many years a mber of the ELC Board of Trustees d served as chairman of the Board Publications. He was a member of Joint Hymnal Commission since beginning. He had been president the International Young People's ther League and vice president of North Dakota and Iowa districts. He had served on the boards of Concordia College and Augustana Academy. He was also a director of the North Dakota House of Mercy, the Wild Rice-Lake Park Children's Home, the Lutheran Welfare Society of North Dakota, and the Youth Commission of the American Lutheran Conference.

Mrs. Otto C. Ottesen, died recently in Bradenton, Fla., at the age of 93. She was the wife of the Rev. Otto C. Ottesen, who died in 1917. She had moved to Florida from St. Paul about ten years ago. Previously she had lived in Minneapolis, Sioux Rapids and Rembrandt, Iowa, Rio, Wis., Chinook, Wash., and Portland and Astoria, Ore.

Want Ads

Rate: $1.00 a line, minimum charge $4.00

For sale—Pews. 1 5ft., 1 7ft., 4 9ft., 7 11ft. Bethlehem Lutheran Church, Ross, N. D., Mrs. K. Meiers (Sec'y).

For sale—Hall pipe organ with 18 manual ranks, 3-16 ft. pedal sets, plus chimes. Practically new all-electric, 3 manual draw knob console, fully coupled and with combinations. Pitman chests. Now playing. Available June 1st. Loaded your truck @ only $5,000; or will install nearby @ $9,750. Pipe Organ Sales & Service, Rt. 3, Excelsior, Minn.

Announcements

Wanted to buy: About 50 used Concordia Hymnals; music edition preferred. Write Mr. Orlin F. Gunderson, Immanuel Lutheran Church, Buxton, N. Dak.

Wanted: Used Concordia (music edition) hymnals in good condition. Write Bethel Lutheran Church, Northfield, Minn.

Our Savior's Church, Nome, Alaska, is in need of the Concordia Hymnal (music edition).

WMF Conventions

Austin Ct., May 13, Little Cedar Church, Adams, Minn.

Hudson Ct., April 24, Woodside Church, Baldwin, Wis.

Montevideo Ct., April 23, Louisburg Church, Louisburg, Minn.

Fergus Falls Ct., May 6, Bethlehem Church, Fergus Falls, Minn.

Lake Region Ct., May 4, North Viking Church, Maddock, N. Dak.

Mondovi Ct., May 5, Lyster Church, Nelson, Wis.

Goodhue Ct., April 24, Grace Church, Nerstrand, Minn.

Pelican Valley Ct., May 3, Our Savior's and Hamar Churches, Rothsay, Minn.

St. Paul Ct., April 20, Como Park Church, St. Paul, Minn.

Central Wisconsin Ct., May 5, St. John's Church, Tigerton, Wis.

Alexandria Ct., April 21, West Moe Church, Brandon, Minn.

St. Ansgar Ct., May 6, Our Savior's Church, Osage, Ia.

Hettinger Ct., May 4, Bethany Church, Rhame, N. Dak.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

160-acre farm in C Minn. 95 acres under cultivation; good pasture; good hayland. $95 per acre. $5000 down, $1,000 per yr. plus interest. Near Lutheran Church. 610-1A

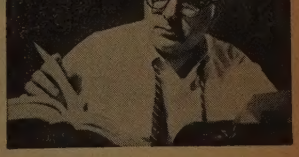
160-acre farm, SW of Rochester, Minn. 120 acres tillable, rest in pasture and timber. Bldgs fairly good. 4½ mi. to ELC church. All weather roads. Fall possession. 610-2A

Businesses

Gen. store, groceries, fishing tackle, some hardware. Resort area in N Wis. Year around

CARAVAN FROM ARARAT

Suspense, realism, a cornucopia of adventure in a novel by JAMES P. TERZIAN



"Maid of Athens"—a squalid, creaking tramp steamer plodded toward New York from its eastern Mediterranean melting pot. On board and in the steerage mingled Greek and Turk, Armenian and Arab, Syrian and one disdainful American. And in this polyglot company appear brutal instincts, love and devotion, superstition and the torment of human spirits struggling toward freedom.

Vivid, earthy, full of suspense and flashes of humor—you'll never forget the CARAVAN FROM ARARAT. $3.50

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business, living qtrs. included. Over $50,000 gross business. Bargain at $23,000 plus stock. 610-3C

Gen. Store. 2 story bldg with 4 apts upstairs. Reasonable. Lutheran community. NE N. Dak. town. 610-4C

Gen. merchandise store, modern living qtrs in back. Rural Lutheran community in NW Wis. Owner to retire. 610-5C

POSITIONS WANTED

18-yr-old LBI student desires light housekeeping work and care for children for summer. 610-6D

Church College graduate with 1958 B.A. degree—art and Business Education Major, with teaching exp. desires position. 610-7D

HELP WANTED

Woman for light housework for 3 adults in pleasant Mpls home. No heavy work. Near Lutheran Church and busline. Good wages. 610-8F

Wanted an experienced Parish Worker in NE Mpls Lutheran church to take over youth work, visitation, Sunday school counseling. 610-9F

Qualified, consecrated Christian teachers needed in Lutheran Day schools, grades, Kindergarten—9th; teaching and administrative positions open. 610-10F

Elderly housekeeper and aid to semi-invalid couple in Mpls suburb. Live in. Good plain cooking. $100 per month. 610-11F

Housekeeper for elderly couple and son on S Wis. farm. Scandinavian preferred. 610-12F

Qualified dietician to direct activities of dietary Dept. in S Minn. city hospital (115 beds). Prefer ADA registered, hospital trained, exp. Desirable personnel policies. 610-13F

Teacher for 12 children in rural school in Lutheran community in N Cent. S. Dak. 610-14F

Wanted doctor and dentist in county seat town in NC S. Dak. town. New medical center just completed. 610-15G

Man for tractor work on farm in Red River Valley. Have opportunity to drive truck in beet harvest if applicant has chauffeurs license. Only hogs and sheep on farm. 610-16G

Doctor to locate in strong Lutheran community in modern city in Red River Valley of N. Dak. Financial and other assistance available. 610-17G

Each Sunday listen to

"Lutheran Vespers"

Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church.

4:30 p.m. KSOO	7:30 p.m. WLS
KWLC	8:00 p.m. KHVH
WISV	9:00 p.m. WNAX
6:30 p.m. WJMC	
KTRF	9:45 p.m. KSPR
6:45 p.m. KFBK	10:30 p.m. WCCO

Short wave: 10:30 p.m.—HCJB (Meter Band 16-19-25-31-49)

Clip this as a listening reminder!

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RSV ILLUSTRATED TEXT BIBLE SPECIMEN OF TYPE

18 Now the birth of Jesus Chris
place in this way. When his mother
had been betrothed to Joseph, befo
came together she was found to b
child of the Holy Spirit; 19 and he

RSV POPULAR TEXT BIBLE SPECIMEN OF TYPE

10 A river flowed out of Eden
water the garden, and there it divid
and became four rivers. 11 The na
of the first is Pishon; it is the
which flows around the whole land

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10c

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15c

No. 10H3419
10c

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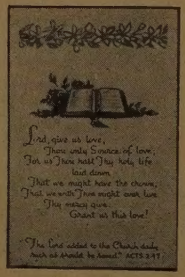
Lord, give us love;
Thou only Source of love,
For as Thou hast Thy holy life
last down
That we might have the crown,
That we with Thee might ever live
Thy name give.
Grant us this love!

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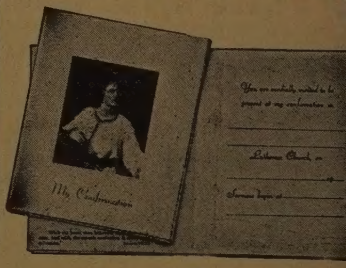

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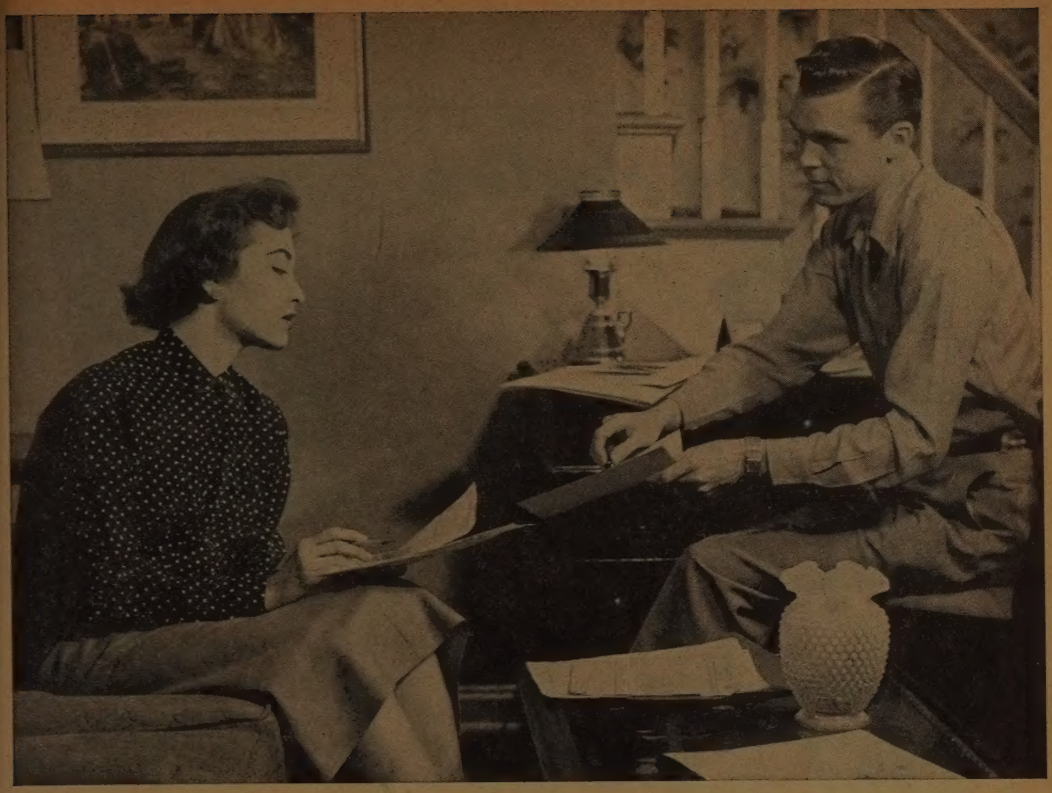

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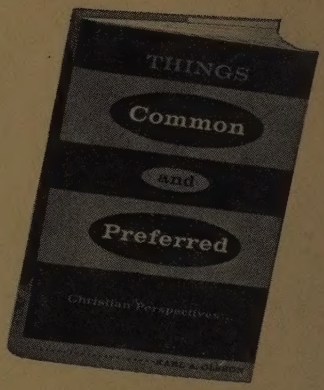

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Dr. Karl A. Olsson is familiar to LUTHERAN HERALD *readers through the column "Light Dappled With Shadows." Dr. Olsson is head of the Department of History at North Park Theological Seminary, Chicago.*

CONTENTS

I Wish They'd Stop Smiling
The Compleat Angler
Triple Brass
Psychiatry and Faith
The Golden Horn
The Enriching Detour
The Glass of Fashion
The Slaughter of the Innocents
When We Were Very Young
Vitamins and the Way of Life
The Bitter Pleasure
The Integration of Islam
The Little Foxes
The House of Christmas
The Golden Fleece
The Moving Finger Writes
Robin Hood and His Merry In-laws
Politics Without Protocol
It Is the Thing to Do
Down You Go
Forgiveness
Grass
I Got a Robe
Fate
Mama
Separate Vacations
Look Homeward, Angel!
There Was an Old Woman
Small Expectations
Practical Poppycock
On Travel
On the Gilding of Lilies
Time and the Timeless
Size, Speed, and Cost
A Right Jolly Old Elf
Justice in a Christmas Card
The Day Burning Like an Oven
An Inheritance Incorruptible
"This Is My Body . . ."
"He Who Digs a Pit . . ."
Content in Fire
Nature and Culture
Summer Scapegoat
Brideshead Revisited
The Hatred of Theologians
Agreeable Albert
Fantasian Flu
And No Nonsense
On Dragging Your Feet
The Torch of Smoky Pine
Angels Without Wings